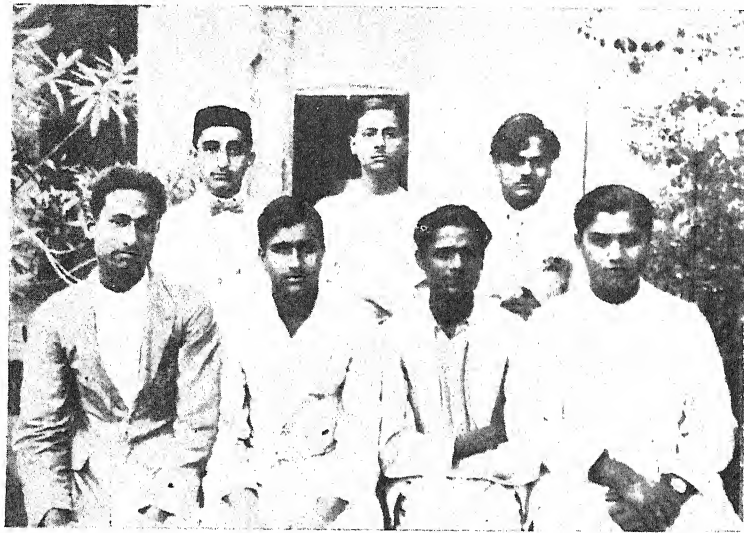


STUDENTS' COUNCIL.



Back.—N. E. Cooper. A. P. Singh. K. M. Garg.

Front.—Hidyat Hussain. S. D. Verma. N. C. Walters. S. K. Banerjee.
(President)

The Ewing Christian College Magazine

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No. 1

The Acting Principal's Farewell.

Two Principals of this College have died in office, and there have been two Acting Principals. Dr. C. A. R. Janvier died as the result of a fall on November 3rd, 1928, and I became Acting Principal on the 5th. In January, 1929, Dr. Charles Herbert Rice was elected the next Principal. He was due to go on furlough, and I have had to act until his return, about the end of September.

By the time he returns I shall have completed nearly 23 months as Acting-Principal. It has been a strenuous time for me. Of necessity many of Dr. Janvier's affairs were in an unfinished condition. It is no light task to take up such work after it has suddenly been laid down by one Principal, and to carry it on so that the new Principal will be satisfied. I have felt the honour and traditions of the College should be maintained as developed under the Principalship of Dr. Janvier. I am not by nature good material out of which to make a Principal. At no time has the work been easy for me. I do not care for executive work. The only thing I really have enjoyed about it is the immediate prospect of handing over charge to Dr. Rice. I shall be very happy to get back to my own botanical teaching and work.

Perhaps the most notable event of my term as Acting-Principal has been the picketing of the College by some of our own students, during August of this year. Happily it has come to a peaceful end. It caused much anxiety while it was going on, but it also gave rise to many amusing incidents to remember.

My term as Acting-Principal has yielded many things to be thankful for.

1. I am thankful for what I have learned. I have learned that while students often are heedless and unrestrained, most of them honestly mean to do right. They are fundamentally sound and trustworthy. I have learned anew that students live and think in a way which older people have forgotten, and that they appreciate and respond to every effort to understand their points of view and

ways of thinking. They respond in a remarkable way to kindness and friendliness. I have also learned personal lessons of self control. It has been necessary for me to keep my temper and to keep smiling under the most serious provocation, and I am thankful for this.

2. I am thankful for the loyalty of the student body. Our students come to us from great distances. They represent widely differing religious faiths and social customs. They speak different languages. Most of them are with us for only two years. Yet in spite of all this they come very quickly to be good loyal sons of the College. They soon come to rejoice in the life, and to uphold the honour and traditions of the College. This has been a source of much satisfaction to me.

3. I am thankful for the loyalty of the Staff. Like the student body, the Staff is drawn from all parts of North India. They soon come to feel that they belong to the College, and that College honour is their honour. No man could ask for more whole-hearted support than I have had from the Staff. They have stood together like one big family. They have borne kindly and tolerantly with my mistakes. They have made possible whatever successes we have had.

4. I am thankful for continuous guidance and support from God. I have keenly felt the necessity for God's guidance, and have earnestly sought it. I am thankful that He has encouraged and strengthened me, and shown me the way He would have me go.

I have been with the College 18 years. It has always continued to grow in many ways. Not even the loss of the degree classes to the University in 1923 could check this growth. We have to refuse admission to an increasing number of applicants. The quality of our students material is rising. Students come to us from increasingly great distances. A larger proportion are taking Science. All these are good signs, and indicate still brighter days ahead.

It has been a great disappointment that we have not been able to weld the High School and Intermediate Classes into a unified institution. Merely bringing them together under one roof will not do it. About one-half of our High School candidates pass the Board Examinations, and of these about one-half proceed into the III Form. Thus most of the Intermediate students come to us from the outside, and most of all our students are with us for only two years. It is becoming increasingly clear to me that a college cannot put its full impress on students in such a short time. The learning process is slow, and the socialising process of transforming students gathered from great distances into good College citizens is even slower. From the point of view of educational policy it seems to me that the High School and Intermediate Classes do not belong together, and that the Intermediate students should be associated with degree students.

Ewing Christian College stands for all-round education. We here try to help young men to know and appreciate the thoughts and actions of men of the past, and to understand the secrets of nature. We try to help them to know how to think for themselves to apply their knowledge to the problems of life. We believe that man must be master of his surroundings instead of being a slave to them. Knowledge in itself is useless ; it must be applied to solving the problems of life to be of value.

We try to help young men to grow and develop in character. The deepest knowledge, applied in the most complete way to the problems of life, cannot make a true man. Life must be based on character. Secular education alone cannot change the heart. All the education in the world cannot change a rascal into a good man. This life is only a part of the entire life of man. We are here in training for all life. We must seek high ideals, must strive to attain them, must learn to hate evil and to love good. The complete life must have a religious basis. We believe that the most complete and satisfactory life is found in Christ. We believe that in him alone is found the freedom that frees men from the most oppressive of human bondages.

"If ye continue in my word", said Jesus, "then are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." (John 8 : 31, 32, 36.)

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law." (Galatians 5 : 22, 23.)

"Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,.....think on these things." (Philippians 4 : 8.)

Let us here in the College learn how to serve God and our fellow men ; let us learn how to live as good citizens, in the College, and in after life ; let us learn how to achieve the truest and most lasting freedom of all, freedom of the spirit.

With the next number of the Magazine, Dr. Rice will be Principal. This is my adieu as Acting-Principal to the students and Staff.

WINFIELD DUDGEON.

NEWS AND NOTES.

WE MAKE OUR BOW.

The onerous responsibility of the chief-editorship has been shifted to our weak shoulders from those of one much better suited and who has been at the helm for the last seven years. Though quite unequal to the task we are at ease because we bank on the experience of Mr. Hazlett, whose services all readers appreciate and to whom we give our heartiest thanks.

We tender our apology for the unusual delay in the appearance of this number of the Magazine. The cause is not a needle in a haystack, although the word itself is small and the ratio between it and the words expressing all the activities of our college life is the same as the needle to the haystack, yet it brought all the work of the college practically to a standstill for a time. The word is "picketing"—small in size, but, as we found to our sorrow and loss, devastating in power. The shortcomings of this term—individual or collective—can be with impunity ascribed to it, and if we fail to give any interesting news of achievements, know, dear reader, the cause has been picketing. Yet we have achieved something, if only experience, while we have been losing much; the amount lost that cannot be regained the future has yet to reveal.

With this issue we hail the dawn of the academic year. As the years roll on relays of new students come whom we welcome and take to our hearts as the new sons of Alma Mater. While it is a joy to welcome new brothers it is also sad that each year is a milestone separating our older brothers from us—not that we grudge them their success. We congratulate them and wish them well: what we miss is our closeness to them.

The annual Old Boys' reunion brings back only a few of our former friends. Just as we are anxious to know about *all* our former students, we feel sure that they share our interest in the College and in old friends. We invite the Old Boys' Association to co-operate with us to make the Magazine a bond of closer union among all the members of the College family. We have this further claim on the interest and help of Old Boys, that each year finds an increasing number of their sons coming as students to the College. To effect this linking up of past and present students we suggest that all interested in the College should subscribe for the Magazine through the Secretary (Mr. E. C. Bhatti) of the Old Boys' Association. We on our part, pledge ourselves to attempt to secure and publish more news about Old Boys.

All through these years there has been a guiding principle back of, and running through, our College life, but it has never found expression briefly in the form of a motto. We suggest as our motto, "We aspire", and we invite suggestions for a suitable crest to go with the motto,

Notable among the good Assembly meetings held thus far were those addressed by Dr. S. Higginbottom of the Agricultural Institute and Rev. J. N. Mukand of Lucknow. The former talked of the poverty in Indian villages and gave valuable suggestions and inspiration to our National Service League, which was recently organized and is attempting to carry on work in near-by villages. Mr. Mukand was here as a member of a delegation from the U. P. Indian Christain Association, which is considering the possibility of co-operating in the maintenance of the College.

One of the happy events of the term was the winning of the Smith Challenge Shield by our football team, which has had a surprisingly good season in view of the little practice that was possible. In all but one match played thus far our team has been victorious.

CAUSES OF ILL-HEALTH ON THE CAMPUS.

DISEASES OF THE SKIN*

By Douglas N. Forman, M. D., Senior College Physician.

Skin diseases seem to most of us to be matters of trifling importance, being mainly causes of discomfort or unsightliness, often causing little or no suffering. On the other hand, very few of us, if any, escape injuries or affections of the outer covering of our bodies, during the course of our lives. Of one hundred otherwise healthy adults taken at random, in this part of India, there are hardly twenty-five who do not show on some part of their bodies a diseased condition or abnormality of the skin.

One can easily understand the prevalence of skin affections when it is realized that the surface of our bodies is the part immediately in contact with the world in which we live and to which it has to adapt itself. It is in continuous conflict with variations of temperature, dry or humid air; exposed to wind, dust, filth, various forms of pressure and friction, to bites from various insects, mites, ticks, etc., and to accidental injuries of all kinds. Moreover it is the 'organ' which reveals the presence of a large number of internal diseases, of some of which the skin lesions called 'eruptions' constitute the most apparent symptoms, as in small-pox, chicken-pox, measles, leprosy and sometimes syphilis and filariasis. Indeed in health as in sickness, the skin may be said to be a mirror reflecting the state of the internal organs, and the general condition of health of an individual. We are prone to lose sight of the fact that the skin is not merely a protective covering but a major organ of the body—just as much so as the lungs or intestines—having a variety of important functions.

* Adapted from an article by Dr. K. Lindberg in the MAGAZINE of September, 1926.

Affections of the skin might be divided roughly into four groups:—

- I Those caused by parasites.
- II Those due to germs.
- III Those produced by moulds or fungi.
- IV Those dependent chiefly upon internal disturbances, coupled with external irritants.

We shall disregard the various skin defects of hereditary origin such as warts, moles, and birth-marks.

'ITCH' or SCABIES—Fortunately this is not found to be a common disease on the campus. It is due to a minute mite living in the superficial layers of the skin where the females burrow miniature tunnels in which to lay their eggs. These passages are visible as tiny, dark, slightly raised and curved lines situated especially between the fingers and on the wrists of the affected persons. Small pimple-like elevations on the arms and trunk may also be present. As the name indicates severe itching is a prominent symptom, chiefly at night. In cases of long standing, scratching and superadded infections will produce a variety of manifestations. Fortunately the condition responds rather rapidly to the thorough application of sulphur ointment.

LICE (*juni*)—Three different kinds of these animalcules attack man. But again we are glad to observe that students are not often the victims. One kind, the head-louse, confines its habitat to the hairs of the scalp: the body-louse feeds especially on the head and trunk; the third, the crab-louse, lives on the hairy region of the pubis and occasionally in the arm-pits and eye-brows. The presence of the first and third species is usually revealed by the eggs of the lice, called nits, which are seen attached to the hair shafts as small grayish knots. The body-louse is usually found on the clothing worn next to the skin of the trunk. Many a happy leisure hour is whiled away by members of the *coolie* class, all the world over, in hunting and destroying these denizens of *dosuti*. Minute pin-point blood marks, and excoriations of the skin from scratching are the chief signs of their presence.

Of the skin affections due to microbes few are more prevalent among students than ACNE (*mohasa phunsi*). This term is used to designate the infection of the small fat-glands situated near the tiny hairs of the skin. These glands become active during puberty, and are then—especially those on the face and upper portions of the chest and back—very apt to be invaded by the ordinary germs we all harbour on our teguments. The infection of these glands gives rise to what is usually called pimples. Treatment is not very effective. However,

a combination of regular vigorous exercise, regulation of the bowels, vaccine injections, hot fomentations and various local applications, does sometimes give the desired result. The young patient can rest assured that as he grows more mature the affection will gradually subside.

Even those who are free from the chronic condition just described, do however suffer at times from BOILS, or FURUNCLES (*phora*, *phuriya*). These are most commonly seen during the rainy season. They are usually due to the entry into the skin, from the outside, of pus-producing microbes, and not to 'impurities' in the blood, as is the common belief. Internal disturbances do play a part, however, in some patients' predisposition to boils. Lack of a specific immunity (tissue protective substance) to the staphylococcus germ is the largest factor in this predisposition as a rule. In the early stages hot fomentations, and later 'opening', scrupulous cleanliness of the surrounding skin, and wet dressings are the fundamentals of treatment. Good personal hygiene, exercise, frequent bathing in cold water, light clean clothing, a simple diet free from rich, fried and sweet things, are the main features in prevention. A series of staphylococcus vaccine (a suspension of the germs) injections will frequently prevent the occurrence of repeated attacks of boils.

The common BARSATI SORE is another bacterial skin affection caused by the action of a number of micro-organisms, the chief of which is the staphylococcus. Here again personal susceptibility and a hot humid atmospheric environment are the main contributing causes.

THE RING-WORM GROUP—Skin affections due to fungi or moulds (*dad*) form a very important group in India. The two conditions necessary to the growth of these organisms—humidity and warmth—which obtain during the rainy season, explain the frequency of this class of skin disease during the months of July, August and September. The parts of the body where perspiration is copiously produced and not permitted to evaporate rapidly—in the groin, around the waist, under the *dhoti* band, and between the toes—are the places of predilection. The term 'dhobi's itch' has been applied to some of these manifestations. As a matter of fact the prefatory washing given by amateurs to certain articles of clothing is a far more fruitful source of infection than is the much-maligned *dhobi* with his thorough—often too thorough!—methods of washing and sun bleaching. The habit of allowing the *dhoti* to dry on the body after bathing is an important factor in the incidence of 'dhobi's itch'.

The affection usually yields to treatment with ointments and lotions containing salicylic or chrysophanic acid, if preceded by thorough scrubbing with soap and water. But it is prone to recur at every rainy season unless the treatment is preserved in for a month or two after all visible traces of the condition have disappeared.

PITYRIASIS VERSICOLOR (*senhua*) is another of the common fungous diseases of the skin. It occurs as lightly-colored yellowish irregular scaly patches on the upper part of the chest and neck. A 10-percent solution of photographer's 'hypo' (sodium hyposulphite) applied twice a day, after thorough washing with soap and water, is often successful. A more heroic method is to scrub the parts with soap and a brush and apply tincture of iodine.

FOLLICULITIS.—This is without doubt the commonest skin disease in Northern India, and the condition to which the term 'itch' or '*khujli*' is most frequently applied by patients. It manifests itself by minute reddish elevations or fine pin-head-sized blisters, in various parts of the body—frequently scattered all over the body—and severe itching. Some obscure constitutional state is the basic cause; atmospheric heat and humidity, a general infection, etc., may be aggravating causes.

Prickly heat—(*Ghamori, andhauri*) is a common form of the condition in which excessive perspiration and possibly microbic infection are the main causative factors in a susceptible individual. Relief is afforded by soothing lotions or powders. One of the most effective of the latter is the following:—

Salicylic acid	...	...	...	$\frac{1}{2}$ dr.
Camphor	...	...	...	$\frac{1}{2}$ oz.
Sulphur	...	...	...	$\frac{1}{2}$ "
Boric acid	...	...	...	1 "
Zinc oxide	...	...	...	1 "
Starch	...	...	...	1 "

ECZEMA—(*Aprast*) is a much abused term applied by the laity, and also by doctors, to a multitude of skin conditions. True eczema is not a common affection, at least in this part of India. It too has a dual cause, the more important of which is the undefined constitutional, the less, some internal or external irritating factor.

PREVENTION.—The forming of certain habits of personal hygiene would help to reduce the incidence of skin affections on the campus. These might be enumerated as follows:—

Bathe at least twice a day—once in the early morning, and once after exercise in the afternoon—with cold water, using some bland non-irritating soap on one of these occasions, daily.

Carefully dry every part of the body, rubbing briskly with a rough towel.

Use dry light clothing next the skin—changing frequently.

Take good care of the smallest cut or abrasion from the beginning.

Avoid scratching insect bites—especially in the rainy season. Keep the nails short and clean.

Expose the skin to sun and air as frequently as possible.

Kautilya's Arthasastras—A source of the Mauryan History.

Until the first decade of the present century we had to depend for the Mauryan History mainly on the Greek Source. Nearchus, Onesicritus Clitarcus, who accompanied Alexander to India, and Magasthenes, Diamachus and Patrocles, ambassadors of Hellenistic Kings to India in the 3rd century B. C., left records of their Indian experiences. Except Magasthenes, all the Greek writers mentioned above confined their writings mainly to geography, physical phenomena, the mineral, vegetable and natural world, ethnology and mythology of India. It was only Magasthenes, the Greek king's envoy to Chandra Gupta's Court (302 B. C.), who compiled a comprehensive account of India including its political and social institutions as he saw them.

The records of Magasthenes have been regarded as an excellent primary source for the history of 4th century India before the Christian Era, until they were modified and in some cases replaced by a richer and more authentic account—Arthasastras of Kautilya. The defects of the Greek source seen in the light of the famous book on political science and history written by Chandra Gupta's Prime Minister Kautilya were due probably to the Greek writer's insufficient knowledge of the language where he depended on State records and his inability to understand fully the significance of the social institution and customs of India where he depended on his personal observations. For instance, his description of the seven tribes or classes into which the whole people was divided has little to do with the four regular castes of Hinduism. He may have ascertained that the groups of people who followed a particular trade or were engaged in a particular occupation did not intermarry with the other group—a peculiarity which struck him as being unlike the trade guilds he may have experienced in the west. Then he may have made his own list of various occupations as they presented themselves to his eye and divided the people into many tribes or classes. Again he confuses Brahmins and Sannyasis. To both the Greek terms Philosophi or Sophistai, wisemen were indiscriminately applied and his separation of Brahmins into different castes according to their employment as priestly or administrative or political was presumably an error of misunderstanding. Despite these errors—errors which were natural for a man who attempted to describe in minute detail the peculiar institutions and customs of a foreign people—Magasthenes' writings give the impress of the author's great power of observation, judgment, sincerity and regard for truth and their importance as a source for the Mauryan History cannot be over-estimated.

The book which supplemented and modified the Greek source is Arthasastra of Kautilya or Chankya or Vishnu Gupta, as he was variously called. This long lost manuscript about whose existence

people had surmised (for Kautilya's name has been mentioned in Buddhist and Jain books as well as in the Greek records as a great writer and Prime Minister of Chandra Gupta), was discovered by a Tanjore Brahmin and handed over to the Mysore Government Oriental Library early in the beginning of the present century. Pandit Shama Sastri, the scholarly librarian, after publishing a few tentative translations of it in the pages of the Indian Antiquary, finally published the text in 1909 and its English translation in 1915. More recently two other editions have been published—one by Professor Jolly in the Punjab Oriental Series and the other by the late Mahamahopadhyaya Pandit Ganpati Shastri of Trivendrum in the Sanskrit Series published under the patronage of the Maharaja of Travancore.

The Arthasastra, as we have it now, comprises the ten books and six thousands slokas. This book, primarily a book on ancient Hindu Polity, possesses a great interest and importance for students of Indian History. It throws a flood of light on the material, social and political conditions of the Hindus during the 4th century before the Christian Era. It is in fact a unique record of the secular aspects or developments of Indian civilisation in that brilliant period of Indian History—the Age of Chandra Gupta. Apart from the brilliant conceptions of a master mind with regard to the philosophy of religion, ethics and social morality found in it, the book opens up a mine of historical information in its comprehensive and at the same time detailed treatment of the political and social institutions of the country. Kautilya was not only a learned man, well up in ancient lore, but a statesman and an administrator of the highest order, and he always brought to bear the practical side on his idealistic conceptions. You find in the pages of Artha Sastra that freshness and reality which is found in the writings of a practical thinker—a philosopher—statesman. Kautilya's conception of the 'state' is interesting inasmuch as it anticipates by two thousand years the theories of the state of the 18th and 19th century writers. Kautilya was, of course, no theorist—and he has therefore not defined the 'state'. But as we study the ideals of public administration given by him we find a clue to his ideal of the state: in one passage he enumerates the physical requisites of the RAJYA or kingdom. The chief requisites of a political organisation (RAJYA OR KINGDOM) are a body of men, a definite territory, a king and code of laws. Kautilya's state is, however, a paternal state. The duty of the political organisation, according to Kautilya, does not end with the protection of life and property. It was part of the duties of the king and hence that of the organisation of which he was the sole ruler to look to economic prosperity of the country, to look to agriculture and to other industries which will go to the well being of the community as a whole, creating such conditions of life as to lessen the struggle for existence at home, in fact doing everything for the people. As such, Kautilya's state differs from that of the 18th

and 19th century writers who advocate the *laissez faire* doctrine of the state in which the individual finds full scope to work out his destiny. He therefore supposes the existence of a strong physical basis for the state—king, ministers, subjects, fortifications, defensive forces and offensive, the treasury and the allies ¹. Kautilya's ideal of kingship is of course benevolent despotism. The king is in relation of father to his subjects who are like his children. He identifies the king's interest with that of the subjects.² But in one place Kautilya puts a check on the absolute power of the king. He denies the king's authority to interfere with social institutions, *i.e.* customs and religion.³

Kautilya has dealt in his wonderful book with the principles and details of administration, the resources of the state, land policy, public expenditures, army, navy, commerce and industry, labour conditions, justice and judiciary, and provincial government, rural autonomy and poor relief, etc. His chapters are wonderfully informative—almost an *Ain-i-Akhbari* of the reign of Chandra Gupta Maurya. The correctness of details and authenticity of facts given in the book are being gradually corroborated by the numismatic and archeological evidences. As an excellent and primary source of the Mauryan History the book is invaluable, being contemporary and authentic documentary evidence *

News of the Hostels.

When last session ended more than one hundred of the two hundred and fifty places available in our six hostels had already been reserved for this year by those already living in the hostels; by July there were nearly three hundred applicants for the remaining places and each one was sure that he had a better claim than any one else. When there are nearly three hundred applicants, each insistent that he must have accommodation, and less than one hundred and fifty places, those having to make the assignments are in for a bad time. The Senior Wardens did their best, but in the nature of the case they could not satisfy everybody. Two unoccupied bungalows on the compound were made use of temporarily, two students were crowded into

¹ Book VI, Ch. ¹

१ प्रजा सुखे सुखं राज्ञः

प्रजानाश्च हिते हितम्

३ तस्मात् सर्वम् हि भुतानां

राजा न व्यभिचारः ।

* This article shall not be reprinted or translated without the author's permission.

rooms meant for one, the Common Rooms were filled, and yet there were students not cared for. Search was made for a bungalow near the College that could be rented and used as a hostel, but to no avail. For various reasons it had been decided not to take again the bungalow on Lowther Road that had been used as a hostel for several years, and no other bungalow could be found.

Seldom have there been so many changes in wardenships as this year. Mr. N. K. Biswas and Mr. S. K. Bose plunged into the sea of matrimony during the summer and set up homes of their own, thereby leaving 1903 and Philadelphia Hostels without wardens. While the students concerned were sad at the loss of their wardens, they could not but rejoice in the new-found happiness of their wardens, and they gave Mr. Biswas and Mr. Bose their blessing and their congratulations, in which the whole College joined. Mr. Ujagar Singh accepted the headmastership of the Jumna School and Mr. Maclay went to America, and as a result Princeton Hall and New Hostel were left without wardens. Thus there remained at the beginning of this session only three wardens with experience in our Intermediate College hostels: Mr. Wesley in Turner Hall, Mr. Bhatti in Kydganj Hostel, and Mr. Phillips in West Hall. But we are very fortunate in the new men who have come: Mr. C. S. Desai, who teaches mathematics during college hours, presides over 1903 at other times; Mr. S. S. Gideon, an addition to the department of history, is in charge of Princeton Hall; and Philadelphia Hostel is being looked after by Rev. S. L. Sheets (and his dog, Gyp), who attempts as a side line to impart a knowledge of English to the youth of the land (it's Mr. Sheets who teaches English, not the dog).

In the last week of July, elections of prefects were held in the various hostels and activities were just getting nicely under way, when the picketing of the College began and temporarily threw everything out of gear, including discipline in the hostels. Those were days the memory of which is not pleasant, but they are gone, and it now remains for us to begin where we left off and make up as much as possible of the time that was lost.

Philadelphians and Princetonians who have trouble, on account of the inadequate water supply, in getting baths will be glad to know that money has been received from America for the laying of new water mains, so there is hope that before many months have passed there will be an abundant supply of water.

If we were to include in the number of hostellers all the cows and dogs that come without application or invitation and make themselves at home in the verandahs, the total would be considerably augmented. How to get rid of these undesirable visitors is a perennial problem that seems no nearer solution now than five or ten or twenty years ago.

National Ideals of India.

Every nation, before it can hope to rank high in world civilization and thus acquire glory, must necessarily have some ideals before it. The truth of the statement made above holds for every nation all over the globe. Such ideals exert a remarkable influence on every individual being of the nation. There will arise in every human heart a keen desire for the development of all faculties, physical, mental, moral and spiritual; a desire to possess the regal virtues and thereby attempt to bring themselves on a par with the more cultured nations of the world. Such beings are an inspiration to the whole race of humanity—as says the great poet:—

Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us
Foot prints on the sands of time.

Let us think particularly of India and her national ideals. I feel proud to say that India as one of the seats of ancient civilization has for ages been the birth place of great national heroes. As a matter of fact, every person of India belongs to one and the same nationality, and as a member of such a nation each one of us has the right to glorify ourselves by presenting to the world the true proofs of Indians activities in politics and religion, in philosophy and literature and in arts and science. In short, Indians are endowed with both high mentality and excellent physique.

The true national ideals of India are, as they should be, renunciation and service. The essential thing is renunciation—without it none can pour out his whole heart in working for others. The man of renunciation sees all with the same eye and devotes himself to the service of all. It is renunciation which creates the idea of service in a man's heart and also makes him a truthful and honest man. Because lack of renunciation in one will give rise to wants and desires and so long as they remain with him, that is, are not removed, there will remain fear in his heart and so long as there is fear he will not be able to speak the truth. Therefore, we see that the presence of renunciation makes one truthful and honest whereas the absence of it makes him untruthful and dishonest.

All our country needs to-day for the development of its nation, is men, in the real sense of the word. Men, men—these are wanted. Everything else will be accomplished if there are men who are strong, vigorous and sincere to the core. Men with such perseverance, purity and patience will render possible the development of Indian nationality.

In order to be renunciative, you must have fellow-feeling. Feel from the heart. Do you feel? Do you feel that millions and

millions of the descendants of gods and sages have become next door neighbour to brutes? Why? Question yourself and you will find out the answer. Do you feel that millions are starving to-day and millions have been starving for ages? Do you feel that ignorance has wrapped up the land as a dark cloud? Again question yourself. If you really do feel and if it makes you restless, then get up, shake off your feeble-heartedness and stand up firm, for your country requires heroes.

The next national ideal of India is service. "Live not for thyself", says Swami Vivekananda, but for the country you live in and for the notionalities you belong to and serve them till your death, and thus be an ideal to humanity. Serving others, and specially if it is selfless service, gives a heavenly joy. No matter how you serve but do serve in some way or other.

I cannot conclude without repeating what has been said by Swami Vivekananda while reflecting on the ideals of India—

"Oh India! forget not—that the ideal of thy womanhood is Sita, Savitri, Dawyanti; forget not—that the God thou worshipping is the great Ascetic of Ascetics; the all-renouncing Sanskara, the lord of Uma; forget not that thy marriage, thy wealth, thy life are not for thy individual personal happiness; forget not—that thou art born as a sacrifice to the Mother's altar; forget not—that thy social order is but the reflex of the infinite universal motherhood; forget not—that the lower classes, the ignorant, the poor, thy illiterate, the cobbler, the sweeper are thy flesh and blood, the brothers! Thou brave one be bold, take courage, be proud that thou art an Indian—and proudly proclaim "I am an Indian, my nationality is Indian, every Indian is my brother". Say, "The ignorant Indian, the poor and destitute Indian and all are my brothers"! Thou too clad with but a rag round thy loins proudly proclaim at the top of thy voice—"The Indian is my brother, the Indian is my life, India's God and Goddesses are my Gods, India's society is the cradle of my infancy, the pleasure garden of my youth, the sacred heaven and the salvation of my soul. Say, brother, "The soil of India is my highest heaven, the good of India is my good" and repeat and pray day and night:—

"O Thou lord of Gauri—O Thou Mother of the Universe, vouchsafe manliness unto me—O Thou Mother of strength take away my weakness, take away my unmanliness and MAKE ME A MAN."

SUNIL KUMAR BANERJEE,
IV Form Arts.

A Vision.

It was the month of August. Picketing had full sway over the enthusiastic minds of the students of Ewing Christian College.

My fellow students would board pleasure boats of freedom and take to pleasure excursions in these mighty rivers of picketing. Their days began to pass like seconds. But for myself this sort of life had no appeal. My mind had outgrown such showy things—as I called it at that time. I always wanted to be a practical man. All my suggestions for practical work proved to be but mere cries in the wilderness to my fellow students.

Constant and serious reflection on all these things had strained my mind so greatly that for about a week I had a headache. It was during this suffering that one evening I went to the bank of the mighty Jamna—near our Main College building. Here I sat down comfortably on a wooden bench.

I tried my best to ease my mind and for a little while enjoy the beauty of the river. The river was in flood and its current so strong that it seemed no power of nature could stand against it. The setting sun in the western horizon, the river in flood and other beauties of nature displayed there—none of them brought the relief I sought.

Shortly after taking my seat I fell asleep. It seemed to me some body was standing before me. An affectionate old woman in strong fetters was before me. Her down cast eyes were flooded with tears. Her dress was ragged. It seemed as if she had been robbed of her jewels and all. Her poor health and mental distress showed that she had been cruelly treated by her heartless enemies for a long time.

She with tears in her eyes began, "My dear child, it's no use sitting like that. Just think, how mercilessly your poor helpless old mother has been treated. She is robbed of her entire possession, even some of her precious faithful children. Her prestige and self respect have thus been scandalised by savages. A lot of her dear little children are cast behind the bars. They have been forced to forsake their mother and starving brethren in distress. Ah! with my own eyes I see so many of my offspring meeting death bravely. O! my strong heart, you even yet do not break to pieces. God! how long am I to bear this heart-rending pain at the hands of these merciless people? My dear! let heroic courage flow in your veins, be faithful to your mother's milk, stand on your own legs, have no fear, save your mother and thereby gain immortal fame. Do not hesitate any more, child, to lay down your life in the cause of your mother's liberty.

But, alas, the naughty crow could not bear to allow any further appeal from her to me. Her monotonous loud 'caw' put an end to my dream. I opened my weary eyes and began to look in all directions to have a real glimpse of her gracious form, but in vain.

My meditation finally brought me the conclusion that it was either a call from God or from my soul. In either case it was a worthy call and a strange vision. I got up and went back to my room.

MUSAFIR RAI,

III Form Arts.

Mr. Gopal Krishna Gokhale.

In the long chain of statesmen, politicians, socialists, educationists, and reformers, who have strained every nerve to bring India up shoulder to shoulder with the other civilized countries of the world, the name of Mr. Gokhale stands unparalleled.

Mr. Gokhale was born in Kolhapur in Western India on the 22nd of May, 1866. His parents were of a highly honoured Mahrattah Brahman family. His father, poor though he was, did everything in his power to provide his son a fitting education. Gokhale was a promising lad from his early days. Deceit, untruthfulness, and impertinence, noticed so often in youth, were far from him. There is an authentic story current about him, while he was reading in school, which, insignificant though it may appear to a thoughtless reader, reveals without the shadow of a doubt the outstanding feature of his brilliant character.

Once the teacher dictated a question to the whole class, and asked them to bring the answer from home. The next day he examined the copies of all the students, and found that none but Gokhale had solved the question correctly. As a mark of merit Gokhale was asked to occupy the highest seat in the class. But before rising up from his place he burst into tears. On being asked the reason, he humbly replied, "Guruji, I have not solved the question myself, but have taken the help of my neighbour." This short account gives the genuine touch of his marvellous truthfulness.

He passed his F. A. in 1882, and graduated in 1884 at the age of 18 from Elphinstone College, Bombay. Shortly after he entered into the 'then-most-despised' and ill paid teaching profession, not because he was not fit for other work, but because he wanted to expend his untiring energy and versatile genius on the welfare of his countrymen through the spread of education, a matter of his full conviction.

He became a professor of history and political economy in Ferguson College, Poona, Principal of the same afterwards and fellow

of the Bombay University at the age of twenty-eight. He retired from the Principalship of Ferguson College in 1902 on a petty pension of Rs. 25 a month.

During this period Mr. Gokhale was not satisfied only with delivering lectures in the class-rooms, but he also made tour after tour in the country and collected great funds for the spread of education. Many of the reforms made in Bombay educational institutions are attributed to that great personage.

Mr. Gokhale was not an extremist, and accepted good from the bad most willingly. At the present time we in the throes of national aspirations condemn everything that has to do with the British regardless of its merits or demerits, but Mr. Gokhale was not a man of this type. He was not only not reluctant, but also very anxious to learn every good thing from outsiders.

His admiration for England as she reveals herself in her literature was one of the profoundest of his convictions.

On one memorable occasion of his later life, speaking on the occasion of the introduction of the Indian Universities Bill into the Viceroy's Council, he said, "I think my Lord—and this is a matter of deep conviction with me—that, in the present circumstances of India, all western education is valuable and useful. If it is the highest that under the circumstances is possible, so much the better,....."

Mr. Gokhale for a time remained the editor of an important Quarterly and for sometime of an esteemed weekly.

At the early age of twenty-nine he was considered to be the fittest person to become the President of the National Congress. He was sent to England on several deputations, where he won the admiration of the British Public for having an infinite knowledge of Indian politics and affairs.

Although he was not a brilliant speaker like his contemporary, S. N. Banerji, his speech was grave and influential, armed with facts and figures.

He remained the disciple of Justice M. G. Ranade for fourteen years, and acquired great knowledge of economics from the company of this admirable personage. Afterwards this devoted discipleship developed into a fast and life-long friendship.

Mr. Gokhale did not confine his reforms to education, or within the four walls of the Council Chamber, but he delivered speeches, touring from place to place, on social reforms, too. Himself having come from a higher class, he had no less love for the *sudras* than for the Brahmins. He always vehemently opposed the caste restrictions and asked why a large class of people, having the same intellect the same efficiency the same physique and the same features as the

Brahmins, should be looked down on and be deprived of the privilege which are so thickly lavished on the so-called higher classes.

He commanded the admiration and appreciation even of his opponents. Lord Curzon said of him,

"God has endowed him with extraordinary abilities and he has freely placed them at the disposal of his countrymen." His deep love for his country is expressed by the following lines, he uttered in his finest speech at Allahabad in 1907.

"I recognize no limits to my aspiration for our mother land. I want our people to be in their own country, what other people are in theirs. I want our men and women, without distinction of caste and creed, to have opportunities to the full height of their stature, unhampered by cramping and unnatural restriction. I want India to take her place among the great nation of the world, politically, industrially, in religion, in literature, in science and in arts. I want all this and I feel at the same time that the whole of this aspiration can, in its essence and its reality, be realised within this empire."

In the latter period of his life, he was, for a long period of time much troubled by the people of the Tilak School of thought, but he patiently endured their tyrannies, and remained firm in his principles and convictions. He made great sacrifices for his country. The King delighted to honour him by offering him a knighthood, which he however declined gracefully in the interests of the public duty.

He had lost his health through hard work, and was advised by the doctors in England to rest in seclusion for a long time, but Gokhale smilingly said, "The affairs of a nation could not wait for the health of an individual."

But alas ! who knew that the failure of health was a short warning of 'Cruel Death,' and who expected that the 'life' of the 'totuses' was going to be over shadowed by the clouds of severe destiny, itself sad, once for good and all.

He passed away in the city of Poona on the night of Friday the 19th February of the year 1914, leaving two daughters with no worldly goods.

The loss was felt by every single individual from the Himalayas to Cape Comorin and from far Gujrat to Burma, as a personal loss, and a heavy loss.

O'Cruel Death ! we cannot tolerate this heavy hand of thine, which thou hast laid on our hero unaware,

Go, Mr. Gokhale ! go ; but forget us not in your happy hours of heaven. Generations of men may come and go, but your name shall ever remain on our lips ; your picture shall ever be the treasure of our hearts.

C. S. BHANDARI.

IV From Arts.

'A Fruit market in Christmas days'.

A fruit market is in its glory about Christmas time when it is appropriate to give presents to our friends and superiors as a mark of respect and love to them, and when fruits of every description are available.

Vehicles of every description wait outside the market while their masters are making purchases. The inside is overcrowded with gentlemen and ladies, both European and Indian, all making purchases according to their tastes.

Every shop seems naturally decorated with the colours of the fruits, the beauty of which no painter would dare to rival.

The orange of the oranges, the yellow of the plums, pine apples, plaintain and lemons offer a good contrast among themselves. The bunches of grapes full of juice beckon us to purchase them. The milk-white guavas with their red patches bearing witness to their sweetness, the fascinating appearance of the apples which give a lie to the rosy cheeks of young damsels, and the ground colour of pomegranates conforming with the common place that virtue is always deep seated and is not superficial, are found arranged in shape in different baskets.

The usual haggling and bargaining is compulsory ere we make some purchases ; this is the chief characteristic of Indian market men.

Coolies are available for a small payment of money and our work is made much easier through their help. The whole market is full of the sweet fragrance of fresh fruits and some times a great competition is noticed among the rival fruit sellers, each announcing at the top of his voice the rates ; and above all the bustle and noise, ring the shrill notes of "Loot-le-jao, sasta mal".

TRIBENI LAL SRIVASTAVA,

IV Form Art.

Chemical Society Notes.

Under the auspices of the above society the annual essay contest as usual was held in the month of January, 1930. Students from different institutions, both local and outside, *viz.*, Lucknow, Aligarh, Benares, etc., took part in the contest; the number of entries this year was much higher than in previous years. The subject of the essay was, 'The contribution of Chemistry to the Textile Industry.' The essays were separately gone through and marked by four of the most eminent chemists of these provinces—*viz.*, Dr. N. N. Godbole, Professor of Industrial Chemistry, Hindu University, Benares; Dr. S. M. Sane, Professor of Organic Chemistry, Lucknow University; Dr. N. G. Chatterji, Professor of Applied Chemistry, Technological Institute, Cawnpore and Professor S. C. Roy, formerly of the Isabella Thoburn, Girls' College, Lucknow, now Assistant Public Analyst, U.P. Government. The result of their scrutiny is given below:—

Position	Name.	Class.	College.	Prize.
Marks 400.				
First—255	Madan Kishore	2nd year	Queen's College, Benares.	Gold Medal.
Second—249	C. V. Misra	2nd year	Ewing Xian College, Allahabad.	Silver Medal.
Third—228	Prithvi Raj Suri	1st year	Ewing Xian College, Allahabad.	Book.
Special Prize—237.	Sushila Soule (Miss).	2nd year	I. T. College, Lucknow	Book

According to Rule No. 7 of the above society the third prize was awarded to a First Year student, and a special prize had to be given to the lady student for her good essay.

[Rule 7. The third prize shall be reserved for a First Year Intermediate student, provided his average rank places him among the first six.]

The detailed marks sheet of all the students who appeared in the contest is kept in the Chemistry Department of the College, and may be seen by any student.

The society feels much obliged to the judges for their kind help and encouragement, and expresses its most sincere thanks to them. It also wants to express its obligations to the different institutions which prepared their students and gave facility to them to sit for the contest and further hopes the other institutions will follow their example and train their boys to take part in the next competition.

The society could not start its activity so far owing to the political disturbances, but hopes to elect its new office bearers and hold the inaugural and prize giving ceremony very soon. The exact date and time of the prize distribution will be individually intimated to the prize winners.

S. C. AGARWAL,
President, Chemical Society.

Photographic Club.

The proverb, 'Man proposes, God disposes', can very well be quoted in our case also. In spite of the great zeal, which we showed in our first meeting of the Photographic Club held in July last, we had to slacken it owing to some disturbance in the College. A trip was also arranged for 8th ultimo, but it had to be postponed 'sine die', owing to the said trouble.

There comes good, really, out of every bad thing. We got a good chance in these days even, to level and shoot, our Cameras. The photos on the picture page, bear ample testimony of the fact. We hope to do something worthwhile in future.

SURENDRA D. VARMA,
Acting Secretary.

Chemistry in the Textile Industry.

"Comprising many trades, employing millions of workers, served by vast masses of intricate and power-driven machinery and utilizing annually thousands of tons of various fibres both animal and vegetable, textile manufacture to-day is complex, imposing, almost incomprehensible to the human-mind".

How very different is the present day Textile factory from the family loom of the ancient Hindu or the Egyptian.

We see an immense difference and we know, if our forefathers were to appear to-day, they would see a change in this industry which is simply awe-inspiring.

But who has brought about this change?—Of course, man did it. But how could he do it? The answer is that he did it mostly with the help of Chemistry and related sciences.

The first clothing of man must have been the skins of animals.

But we hear of Indians weaving cotton cloth, many centuries before the birth of Christ. Silk, also, was used in China very early and was then introduced into India. Thus cotton and silk were gradually introduced into Western Countries.

The chief fibres are wool ; silk ; cotton ; linen and jute.

Almost every process of cloth manufacture requires the aid of Chemistry.

The very first process in making cloth from cotton is that of cleaning the fibres,

Cotton fibre does not contain any impurity. It might however be boiled in soda solution.

Whether a dyed cloth is required or a white one, the thread or the cloth has to be bleached. The bleaching of cotton consists in oxidizing the pigment (which gives it a dirty tinge). The Chemist has provided the textile manufacturer with many oxidizing agents. The one which is mostly used for bleaching cotton is chlorine (in the form of Calcium hypochloride). After the cloth has been bleached, it may be starched and blued or it may be sent on for dyeing.

The cotton fibre may be rendered stronger and more lustrous by a chemical process known as mercerization, for it was first discovered by John Mercer, an English Calico printer. The process consists in treating the fibre with a solution of sodium hydroxide and stretching it. It is believed that the hydroxide forms cellulose hydroxide with the cellulose of the cotton. And the hydroxide of cellulose is stronger than the cellulose itself.

The introduction of mercerization has enabled the textile manufacturer to produce fine goods (*e. g.* ties and laces) at a low price.

The wool fibre as it comes from the sheep contains mostly three impurities (1) wool grease, (2) dried up sweat and (3) dirt.

The problem was to remove these, and who else should come to the rescue but the chemist. He has provided us with suitable chemicals. Either the wool is washed in soap solution or the grease is dissolved in naphtha and the fibre is washed. In the first case the grease is emulsified and in the second it is dissolved in the naphtha. The chemist did not stop there;—he has invented methods to recover the grease (either from soap or naphtha). And this grease when refined and purified is sold as lanolin. There is no doubt that the recovery of grease requires many chemical processes. So we see that the chemist helps not only in the processes directly involved in textile manufacture, but also in finding a market for the by-products.

Wool is generally bleached by a reducing process. The coloring pigment being reduced, the chemicals used are either sulphur fumes (SO_2) or sodium or ammonium sulphite. This method has, however, a disadvantage; the pigment which is reduced gets oxidized on exposure to air and resumes its original dirty color. For this reason an oxidizing process is used. Hydrogen peroxide is a very good oxidizer for this purpose but it is rather costly and so sodium peroxide (acidulated with H_2SO_4) is used.

A new process uses potassium permanganate as the oxidizer. It is a very rapid process; but for the fact that it deposits a brown compound of manganese on the fibre, it would be a very good process. This brown compound is, however, got rid of on treatment with oxalic acid. The chemist has found a method for the manufacture of artificial wool. He found that wool was a sort of protein known to the chemist as keratin, he thought that it might be possible to convert chitin (a protein) into perotin. Lobster shells and hoofs and horns of animals contain chitin. The shells and other chitinous substances are freed from mineral matter by treatment with hydrochloric acid. The purified chitin is heated with hydrochloric and arsenious acid in the absence of air. This liquid is squirted out in the form of threads in an alkaline bath.

Silk has a coating of a wax known as sericin. This may be removed by boiling in soap solution. The bleaching of silk is an oxidizing process. The oxidation is generally done with hydrogen peroxide or acidulated sodium peroxide.

Silk as we all know is the fibre woven by the silk worm. It is very beautiful and lustrous.

It was first woven by the Chinese. It is rather difficult to get this fibre and consequently it is very expensive. When silk fabrics were first introduced into the Roman Empire they were sold for their weight in gold. It was so rare and expensive that a Roman Emperor refused his wife a silk dress.

But the persistent effort of the chemist has succeeded in manufacturing a fibre which resembles silk in its lustre and beauty. This is generally known as Rayon or artificial silk.

Several methods are used in the manufacture of this artificial fibre. Reaumur thought that silk could be prepared by proper treatment of the mulberry leaves or trunk. Chardonnet, a Frenchman, actually prepared threads of artificial silk. His process was rather tedious and the fibre was very inflammable.

His son improved upon his father's method. Artificial silk manufactured by the method of Chardonnet is known as Pyroxylin silk.

Cuprammanium silk :—Cellulose is digested in Cuprammanium (an ammoniacal solution of Copper Sulphate) and is there squirted out in the form of threads in an acid bath.

Zinc chloride silk :—Cellulose in the form of paper pulp or cotton is dissolved in zinc chloride. The solution can then be formed into threads as usual. The chloride can be washed from the thread with water. This is the cheapest process but the thread obtained is very weak.

Two other varieties of silk were first manufactured by Cross and Bevan. They are respectively known by the name of Viscose silk and Cellanese silk. To obtain Viscose silk cellulose is treated with caustic soda, forming soda cellulose. The soda cellulose is treated with carbon disulphide and forms cellulose Xanthate. The Xanthate is squirted out (in a bath of dil H_2SO_4) in the form of threads.

To obtain cellanese or acetate silk cellulose is treated with acetic acid anhydride. Thus it forms acetyl cellulose. Acetyl cellulose may be dissolved in a solution of amyl acetate and acetone (3 parts to 1). This liquid is squirted out and dried in hot chambers. This form of artificial silk is the strongest of all the varieties but it has a disadvantage that it cannot be properly dyed to the required shade.

The disadvantage of all the artificial silks is that none of them is as strong as natural silk. Cellanese silk is three fourths as strong as natural silk, while others are only one third as strong.

A cloth containing two or more types of Rayon is used to produce very pleasing effect when dyed. Rayon may be made elastic and stronger by adding sodium carbonate to the digested cellulose. When the thread comes through the hardening or acid bath the Carbonate gives out CO_2 which forms a sort of hollow tube inside the fibre, thus rendering it stronger.

Rayon is manufactured from such cheap material that "How long cotton will continue ring?" may be determined in the laboratory.

After man could weave out fabrics he began to dye them. The dyes used by the ancients were mostly of natural origin—either animal or vegetable.

Together with the mummies of the Egyptians (of 4000 B. C.) are found fabrics dyed with indigo or some other natural Coloring matter.

Indigo dyeing was done by the ancient Hindus. Very few dyes were known till the middle of the last century. Indigo was used for blue; alizarin obtained from madder root was used red, Tyrian purple was used for giving a purple shade, and soon.

In 1826, Unverdorben obtained aniline from indigo. Aniline was also obtained from coal tar, and then Mansfield started analyzing coal tar into its constituents and this was the foundation of the synthetic coal tar dyes.

In 1856, Perkin accidentally obtained mauve while synthesizing quinine. This led to further research till now we have some hundreds of coal tar colours. These coal tar dyes are superior in shade and lasting qualities to the natural dyes.

One special group of Indathrenes is noted for their fastness even to boiling in bleaching solutions.

The discovery of synthetic dyes led to more scientific methods of dyeing. Certain dyes will directly be absorbed by the fibre and can be retained while others will not.

Substances known as mordants are used which will absorb the dye. The mordants generally used are either hydroxides or acitates of metals.

Tannic acid is used for basic dye stuffs. But the dye in this case is not very fast and so tartar emetic is applied after the fabric has been treated with the acid.

There are dyestuffs like alizarine which will give different shades of colour with different mordants, *e. g.* Alizarin will give a purple colour with iron mordant, and yellow with uranium.

Moreover the chemist has discovered compounds known as discharge compounds. These will discharge color from the spot where they are applied and they are used with silk to give the pleasing shade of sealskin.

The problems that face the dye chemist are—

- (1) That the dye be absorbed by the fabric.
- (2) That the dye be fast to sunlight.
- (3) That the dye be fast to washing of any sort.
- (4) That the dye be fast to rubbing.
- (5) That the dye be fast to weak acids such as those contained in human perspiration.

Very remarkable work has been done in the field of "dyeing textiles" by the chemist. Research still continues, for better and pleasanter shades of dyes are desired these days.

Another problem which faces the textile chemist is that of identifying a fibre by chemical tests. The careful buyer wants to know what it is that he is buying and a chemist should be able to tell it.

Linen fibre may be distinguished from cotton by treating a piece of cloth with silver nitrate, clearing with nitric acid and examining under a microscope in polarized light. The cotton fibre will appear bright and clear while the other will be dark in color.

Artificial silk may be distinguished from real silk by heating both in test tubes. The fumes from the first will be acidic and turn neutral litmus paper red while the other will turn it blue. Much research still needs to be done in this field.

Another important branch of the textile industry is water proofing. A good water proof fabric is that which does not altogether stop ventilation. Water proofing is done by treating with waxes or soap solutions cloth that has passed through alumina solution. Casein or rubber latex may also be used. More expensive substances are used for water proofing sanitary sheets.

Chemistry has indirectly contributed largely to the textile industry by finding out methods for cheap production of chemicals used ; by cheap production of soaps, sulphuric acid and nitric acid. It has also helped this industry by the use of calcium arsenate in saving the cotton crop from insect pests.

It has helped this industry by contributing to agriculture and improving production of crops like cotton or jute or flax. It has discovered alloys and minerals for the machinery used.

THE INDIAN TEXTILE INDUSTRY.

The art of weaving cloth was known in very early times. Indian introduced cotton into the western countries. It was she who supplied natural indigo to Europe, till the end of the last century when natural indigo was replaced by artificial indigo. But now she has fallen far behind the other countries in scientific textile manufacture.

In recent years however more bleached and dyed cloth has been produced. A technological laboratory of research has been started at Bombay to study the problems of cotton manufacture in India. Research studentships are also being awarded for investigation of these problems.

Thus we see that Chemistry saves our crops, it weaves our fabrics and it dyes them ; it cheapens their manufacture by finding a market for the by-products. What is more, it hopes to create a " World democracy " by clothing us in the rayons from its test tubes.

C. V. MISRA.

A girl to a temple.

"Shayama, O Shayama! where are you?" "Mother, I am here in my study-room. Is it time?" "Yes, you should go with the offering to the temple. Your father has long been gone and it will be broad day light ere you can reach it."

She shut her book with reverential gesture and laid it aside in its quilted cover and stood up. Readers may guess what book it was.

How beautiful she was! Let me describe the girl, if I can, and tell you a little concerning her. From her earliest childhood she had ever given promises of beauty and grace and since that time she passed daily through the crowded bazar and street which led to the temple.

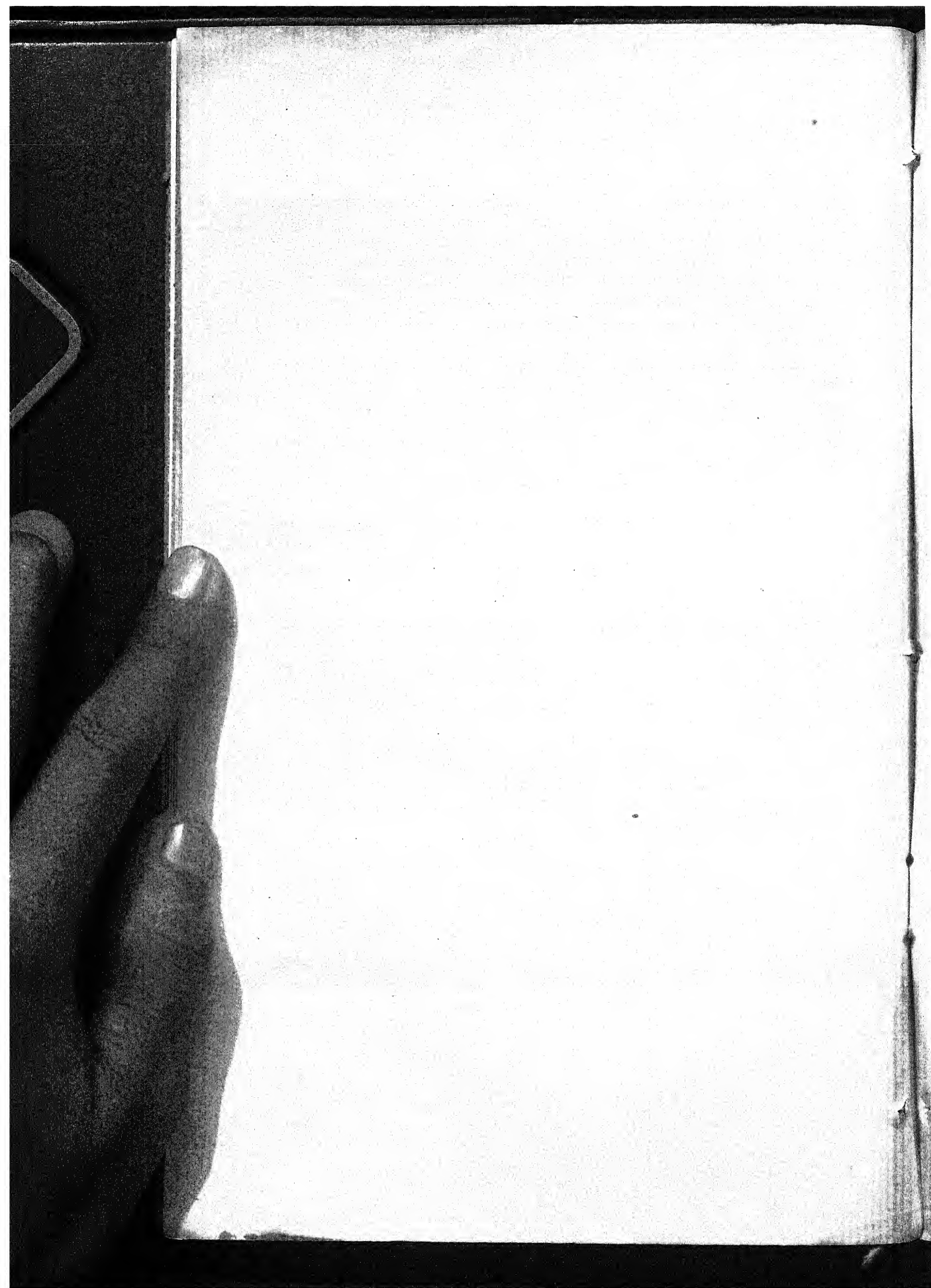
She had ever been an object of remark and admiration, while the position and learning of her father had maintained for her a continued and increasing interest as she grew up. No one who has the privilege of addressing her ever omitted an humble bow and respectful salutation when she passed through the street, the flower-sellers gave her the garlands to offer up at the shrine, the confectioners had entrusted to her dishes of sweets and even the rude peasant or the stone-hearted soldier looked at her, when she passed him, in wonder and admiration.

She reached the temple of Siva and asked her father, "Do we keep fast to-day?" "Yes, My daughter, to day is Shiva-ratri—a celebrated festival in honor of the god Shiva. She kept awake. All the worshippers fell asleep one by one. It was midnight. Her father, too, fell asleep. She was left alone. In the calmness of the night and in the great hour of seclusion the spirit of God touched her soul and she felt an awakening in herself. Next morning she went back to her home.

She found no pleasure there. She was hardly beyond fourteen summers. Her father seeing her assuming the character of an ascetic arranged for her marriage. She appeared before her father and asked him to excuse her for any impertinence. She then said, "Am I to bind myself with chains? I have acquired freedom and so much I preach for freedom. Everybody is free and has come to the world with a mission of his or of her own." Said her father, "My fair daughter, what has come over you? My exalted hopes were to see you the mother of a child. You know your mother gave birth to no other child than you. You are my hope, you are my wealth, you are my everything."

She replied, "I want to have my own way now, to carry out my designs. I do not want to have sorrow and disappointment break in upon me. If I am to fashion life into heavenly beauty, I must have my way. I am to obey now the Father of all and not the father of one. Excuse me, my father."

HARIDAYA NARAIN AWASTHI,
Ex-student.



हिन्दी-विभाग

वर्ष २१ } जिसको न निज भाषा तथा कालेज इर्वि (ग) का ध्यान है । } संख्या १
 वह बड़ नहीं, पशु तुल्य है, निर्जीव है, अज्ञान है ॥ }

“ मेरा-स्वप्न ”

भगवान् भुवन-भास्कर की रश्मि मालायें इस असार संसार से प्रस्थान कर रही थीं, तत्काल ही वियत में पर्जन्यों ने बड़ी उथल पुथल मचा दी। सारे संसार में अंधकार छा गया। धीरे धीरे तमिस्रा नायिका ने कृष्णा शारी धारण कर भन भन करते हुये संसार को अपने प्रभुत्व का परिचय दिया। संसार ने दिन भर के अथक परिश्रम एवं पर्जन्य-गर्जना के कारण शान्त होकर निद्रा देवी की शरण ली। मैं भी संसृति का अनुसरण करते हुये एक साधारण शय्या पर पड़ रहा।

निशीथ काल व्यतीत हो चुका था। मैं घोर निद्रा में मग्न था। इतने में क्या देखता हूँ कि मैं एक हरे भरे उद्यान में विचर रहा हूँ। तत्काल एक देदीप्यमान मूर्ति दृष्टि आई। मूर्ति की अवस्था लगभग २० वर्ष की थी। केश श्वेत वर्ण का हो गया था। हृदय पर एक पवित्र यज्ञोपवीत शोभायमान था। पैर में खड़ाऊँ पाणि में कमंडल सुशोभित थे। दूसरे हाथ में मृगछाल ग्रहण किये हुये थे। ललाट से एक प्रकार का तेज टपक रहा था जिसे देखकर दुष्ट मनुष्यों की दृष्टि उन पर नहीं पड़ सकती थी। ऐसी जाज्वल्यमान मूर्ति देखकर मैं निस्तब्ध रह गया। मारे भय के पैर शिथिल हो गये। महर्षि ने मुझे आश्वासन देकर अपने समीप बैठाया और मृदु वाणी से कहा “ वत्स ! भय करने की कोई आवश्यकता नहीं है”। मैंने निर्भय होकर उनसे पूछा “ देव ! आप कौन हैं, और किस कारण आपने यहाँ आने का कष्ट उठाया है।” महर्षि ने कहा “पुत्र ! मैं एक साधारण तपस्वी हूँ। संसार को उपदेश देना और लोगों को सन्मार्ग पर लाना अपना कर्तव्य एवं धर्म समझता हूँ।

“चित्तायत्तं नृणां शुक्रं, शुक्रायत्तञ्च जीवितं।

तस्माच्छुक्रं मनश्चैव, रक्षणीयं प्रयत्नतः” ॥

चित्त के आधीन मनुष्य का वीर्य होता है और वीर्य के वश जीवन है अतएव मन और वीर्य की यत्न पूर्वक रक्षा करनी चाहिये।

पुत्र ! आधुनिक काल के विद्यार्थियों का सर्वनाश हो रहा है। वे शिक्षा के प्रधान पात्र न होकर दुर्गुणों के भंडार हो रहे हैं। विद्यार्थी जीवन बड़े महत्त्व का होता है। इस जीवन में ही उन्हें जितेन्द्रियता, परोपकार, ब्रह्मचर्य, सदाचार, ज्ञान विज्ञान आदि विषयों की शिक्षा दी जा सकती है। वर्तमान काल के विद्यार्थियों की दशा अत्यन्त शोचनीय हो गई है। वैदिक आर्य-धर्म प्रणाली के

अनुसार शिक्षा न होने के कारण विद्यार्थी समाज में अनेक दोष प्रवेश कर गये हैं—मिथ्या, स्तेय, आडम्बर, द्वेष, कपट, छल, इत्यादि दोषों के वे घर हो रहे हैं।

बेटा ! यदि तुम सच्चे विद्यार्थी बनकर देश की सेवा करना चाहते हो तो उन दुराचारियों से बचने का प्रयत्न करो जिनके सम्पर्क में तुम्हारे सदाचार, स्वास्थ्य, ज्ञान, आत्म तेज तथा धर्म का नाश हो जाता है। यदि तुम स्वाधीनता के सच्चे पुजारी होना चाहते हो तो अपने मन और इन्द्रियों को अपने स्वाधीन रखो”।

इतना देखने के पश्चात् मेरी निद्रा भंग हो गई। सामने देखा तो कोई नहीं। उठ कर बैठ गया। वह श्लोक अब भी मेरे कर्णों में गूँज रहा है।

“चित्तायत्तं नृणां शुक्रं, शुक्रायत्तञ्च जीवितं।

तस्माच्छुक्रं मनश्चैव, रक्षणीयं प्रयत्नतः” ॥

“वासुदेव”

दशमवर्ग

विनय

प्रभाती

दयानिधि ! भारत-सुधि विसराई ॥ टेक ॥
 भारत दीन हीन अति जर्जर ता पै दया न आई।
 अति कातर हूँ दीन पुकारत कत निष्ठुरता लाई ? ॥ टेक ॥
 शिशुपन ते सेवा रत तेरी तुमहिँ दियो तरुनाई।
 वृद्ध भये ताको ठुकरावत, कहँ की रीति चलाई ? ॥ टेक ॥
 केशव ! वेद पुरान शास्त्र में दया-निधान कहाई।
 कह अपराध भयो भारत तैं जो सुधि अस विसराई ॥ टेक ॥
 स्वपच, गीध, गजराज उवारे दीनानाथ कहाई।
 रावन, कंस, सुयोधन, छलियन यमपुर दीन पठाई ॥ टेक ॥
 काली दह यों कूदि परे हरि गोवर्द्धन हूँ उठाई।
 दुष्ट ताड़का बधि सुबाहु हति मुनि मख अभय कराई ॥ टेक ॥
 अगनित ऐसे काज किये हरि नेति निगम कहि गाई।
 भारत-कर गहि वेगि उबारहु “मोहन” नाम धराई ॥ टेक ॥
 निज सुपुत्र-पुत्रिका सबन को कारागार पठाई।
 हाहाकार विलोकि चहुँदिशि “राय” सरन तब आई ॥ टेक ॥
 अबकी बार उबारि लेहु प्रभु हे असहाय सहाई।
 भारत-रक्षक वेगि बनहु हरि भारत नाथ कहाई ॥ टेक ॥

मुसाफिर राय III Form (Arts)

E. C. College, Allahabad.

HINDI DEPARTMENT, E. C. C.

सूचना नं० १

उन कवियों तथा लेखकों के आलोचनात्मक अध्ययन के लिए जिनकी कि पुस्तकें इन्टर्मीजिएट के कोर्स में हैं निम्नलिखित ग्रंथों में से आवश्यकतानुसार एक या कई पुस्तकों का पढ़ना आवश्यक है :—

नाम पुस्तक	लेखक	विशेष
१—साहित्यालोचन	... बाबू श्यामसुन्दर दास	साधारण अध्ययन के लिए
२—विश्व साहित्य	... श्री पदुम लाल पन्ना लाल बख्शी	
३—हिन्दी साहित्य विमर्श		
४—पंचपात्र		
५—साहित्य मीमांसा	... पं० रामदहिन मिश्र		अज्ञात शत्रु के लिए
६—हिन्दी गद्य मीमांसा	... पं० रमाकान्त त्रिपाठी	
७—साहित्य समालोचना	... प्रो० रामकुमार जी वर्मा	
१—*“प्रसाद की नाट्यकला	... प्रो० रामकृष्ण जी शुक्ल	... अज्ञात शत्रु के लिए
२—तुलसी ग्रंथावली भाग ३रा...	... पं० रामचन्द्र जी शुक्ल	... रामायण के लिये
३—भ्रमर गीतसार प्रस्तावना	... पं० रामचन्द्र जी शुक्ल	... सूर पंचरत्न के लिये
तथा पाठ्य-पुस्तकों में दी हुई भूमिकायें !		
... "		

तथा पाठ्य-पुस्तकों में दी हुई भूमिकायें !
* “प्रसाद की नाट्यकला” एक ऐसी पुस्तक है जिसका कि पढ़ना हिन्दी के विद्यार्थियों के लिए अनिवार्य सा है। “अज्ञात शत्रु” की आलोचना इससे बढ़ कर कहीं नहीं मिल सकती। इस पर श्रीमान् डाक्टर त्रिपाठी जी की सम्मति पढ़ने योग्य है। वे लिखते हैं :—

‘Prasad-ki-Natyakala’ is indeed a valuable and serious contribution to literature on criticism! I Welcome the book heartily particularly because Hindi literature on criticism is sadly deficient and deplorably inadequate. This book written by a well qualified and thoughtful scholar, Pandit Ram Krishna Shukla, M. A., establishes a higher and nobler standard of criticism than is at present available in Hindi. It is not an easy task to write criticism on the works of a talented and living author of Jai Shankar Prasad’s eminence. I must, therefore, congratulate Pandit Shukla for the independence, impartial ability and deep insight with which he has approached the subject so successfully. I hope this

book will be widely appreciated not only in the literary circles but by the general readers and lovers of Hindi. May I hope that Pandit Shukla will carry on the work which he has so ably begun and enrich the Hindi literature with his very valuable contributions."

(Sd.) RAM PRASAD TRIPATHI,

D. Sc.,

Department of History,

Allahabad University.

सूचना नं० २

हिन्दी साहित्य का इतिहास जानने के लिए बोर्ड ने दो पुस्तकें चुनी हैं। "History of Hindi Literature"—by Mr. Key, और २—"हिन्दी"—पं० बदरीनाथ जी भट्ट। इन दोनों या किसी अन्य ऐतिहासिक ग्रन्थ की सहायता से एक चार्ट (कोष्टक) बना कर उसकी पूर्ति कीजिए। चार्ट इस प्रकार का है:—
"हिन्दी कवियों तथा लेखकों का श्रेणी विभाग"

श्रेणी	कवि या लेखक
१ गद्य लेखक	गोरखनाथ, विट्ठलनाथ, गोकुलनाथ, सुरति मिश्र, लल्लू जी लाल, सदल मिश्र—

निम्नलिखित श्रेणियाँ बनाई जा सकती हैं:—

१—भक्त या शृङ्गारी कवि, २—चारण तथा वीररस के कवि, ३—आचार्य, ४—गीत काव्य वाले (Lyrical), ५—रहस्यवादी या छायावादी, ६—अनुकान्तवादी, ७—मुसलमान कवि, ८—खो कवि, ९—ऐतिहासिक, १०—विदेशी लेखक, ११—उर्दू-हिन्दी पद्यपाती, १२—शुद्ध हिन्दी पद्यपाती, १३—खड़ी बोली पद्यपाती, १४—ब्रज भाषा पद्यपाती, १५—गद्य लेखक, १६—समालोचक, १७—सम्पादक, १८—नाटककार, १९—कहानी लेखक, २०—उपन्यास लेखक, २१—जीवन चरित्र लेखक।

नोट:—हिन्दी विभाग का कोई भी विद्यार्थी यदि १५ दिसम्बर सन् १९३० से पूर्व इस चार्ट की सुचारु रूप से पूर्ति कर उपस्थित करेगा तो उसे कोई इतिहास की किताब उपहार स्वरूप दी जायगी।

Head of the department.

वे और हम

दूर होके मुझसे वे न पाते हैं चैन कभी,
 ध्यान उन्हें प्रतिपल मेरा ही रहता है ।
 होकर अकेले सुख मिलता मुझे भी नहीं,
 आँखों में समाया रूप उनका ही रहता है ॥
 छाये रहते हैं घन आशा के उनके उर,
 मानस में मेरे प्रतीक्षा सिन्धु बहता है ।
 दोनों ओर अब तो गई है लग प्रेम आग,
 देखें कौन बुझता और कौन जल उठता है ॥

ले०—केदारनाथ अग्रवाल

IV Form (Arts)

उद्धार

[लेखक—श्रीयुत श्यामसुन्दर लाल]

सायंकाल का समय है, शीतल सुगंधित वायु चल रही है । शिवपुर के एक जङ्गल में पेड़ों के बीच एक टूटी फूटी भोपड़ी है । उसमें एक युवती और एक युवक आपस में बैठे बातचीत कर रहे हैं । युवती की आयु कोई २५ वर्ष और युवक की ३० वर्ष की होगी ।

युवक ने युवती से पूछा :—“क्यों, तुमने कुछ सोचा” ?

‘हाँ’ ।

‘क्या’ ।

“यही कि यह सम्बन्ध नहीं हो सकता ।”

“परन्तु कमला, वह बड़ा ही दुष्ट है, हम लोगों पर बड़ी आफत आ जायगी ।”

“कुछ भी हो । क्या तुम संसार में सुख भोगने के लिये यह दुष्कर्म किया चाहते हो ? क्या अपनी मान मर्यादा विलकुल भूल गये ? क्या परमात्मा में भरोसा नहीं रहा ? वह हमको अवश्य इन कष्टों से बचायेगा । अब उसी पर विश्वास कर कार्य करना हमारा परम-धर्म है ।”

महेन्द्र एकाग्र चित होकर ये बातें सुन रहे थे । इतने ही में बाहर से आवाज़ आई ‘महेन्द्रसिंह’ । महेन्द्र इसे सुनते ही चौंक पड़े और बोले :—“कमला ! वह दुष्ट आ पहुँचा है । क्या कहूँ ?”

कमला :—“नाहीं कर दो ।”

महेन्द्र बाहर गये । केशव ने नमस्कार किया और एक पत्थर पर बैठ कर बोला—“कहिये महेन्द्रसिंह जी । आपने क्या सोचा ।”

महेन्द्र :—“भाई मैं क्या करूँ कमला किसी प्रकार सहमत नहीं होती।”

केशव :—“आप उन्हें समझाइये कि यह विवाह उनके फ़ायदे के लिये ही है। इससे फ़ायदा क्या कि मैं बल का प्रयोग करूँ।”

महेन्द्र :—“मैंने उनसे सब कुछ कहा पर वह कहती हैं कि यह सम्बन्ध किसी प्रकार नहीं हो सकता। जो तुम्हारे जी में आये कर लो।”

केशव यह सुनकर क्रोधित हो उठा और उसने ताली बजाई। एकदम दस भीमकाय मनुष्य जङ्गल से निकल कर केशव के सामने आये। महेन्द्र सिंह एकदम घबड़ा गये परन्तु उनके नेत्रों से आग बरस रही थी।

केशव ने उन सब को हुक्म दिया “इन सब को कैद कर लो।” कमला और एक बालिका भी शोर सुनकर दौड़ी हुई बाहर आईं और यह सब देखकर मूर्ति की तरह खड़ी रह गईं। डाकू उन लोगों को पकड़ने के लिये बढ़े, इतने ही में महेन्द्र कूद कर बीच में जा खड़े हुये और अपने घूँसों से प्रहार करने लगे। परन्तु इतने लोगों से किस प्रकार जीत सकते थे। अन्त में वे सब पकड़ लिये गये। केशव अपनी इस जीत पर बड़ा ही खुश हुआ। सब लोग इन तीनों को लिये हुये केशव के घर की तरफ़ रवाना हुये।

इसी समय एक युवक जो कि यह सब देख रहा था, इनके पीछे छुपता-छुपाता चल दिया। थोड़ी देर में यह सब केशव के मकान पर पहुँच गये। युवक भी मकान देखकर एक तरफ़ चला गया।

x x x x

कुसुम रूपवती सुशील बालिका पहिले ही से थी परन्तु जब वह १५ वर्ष की हुई तब उसके गुणों का क्या कहना था। सब काम वही करती थी। शहर की हवा न लगने के कारण वह संसार से बिल्कुल अपरिचित थी और वेधड़क अपनी भोपड़ी के बाहर जाकर काम काज करती थी।

उसी समय केशवसिंह ने, जो एक भयंकर डाकू था और उसी जङ्गल में किसी गुफा के अन्दर छोटे से परन्तु सुन्दर मकान में रहता था, कुसुम को वहीं काम करते देख लिया। वह उस पर मोहित हो गया और अपना नी की सोचने लगा। उसने किसी प्रकार से महेन्द्र से दोस्ती की और उनके यहाँ आने जाने लगा। पहिले तो उसकी हिम्मत न पड़ी कि वह कुसुम का विवाह अपने साथ कराने का प्रस्ताव करे, परन्तु जब बहुत दिन हो गये तो उससे न रहा गया और वह एक दिन कह ही बैठा।

कमला ने इसको देखते ही पहिचान लिया था कि वह बहुत खराब मनुष्य है, वह तो चाहती थी कि वह वहाँ आया भी न करे, परन्तु क्या करे ? इस जङ्गल में भी एक मित्र होना चाहिये। यह सोचकर वह कुछ कहने का साहस न करती थी।

x x x x

जब कुसुम को होश आया तब उसने अपने को एक सजे सजाये कमरे में एक पलंग पर लेटी हुई पाया। वह सोचने लगी—“क्या मैं स्वप्न देख रही हूँ।” धीरे २ उसे सब घटनायें एक एक कर याद आने लगीं।

उसने अपना जन्म एक भोंपड़ी में लिया था और ऐसी अच्छी २ चीज़ें कभी देखी न थीं। इसलिये वह हरेक चीज़ को ध्यान-पूर्वक देखने लगी।

इतने ही में दरवाज़ा खुला और केशव अन्दर आया और उसी पलंग पर बैठ कर कुसुम को सब चीज़ें दिखलाते हुये बोला :—“देखो कुसुम यदि तुम्हें इन सब चीज़ों व मेरे घर की मालकिन होने की इच्छा है तो मुझे पति स्वरूप में स्वीकार करो। मैं अपना सारा धन तुम्हारे लिये पानी की तरह बहा दूँगा। और यदि तुम ऐसा नहीं करती हो तो अपने माता व पिता की खैर न समझो।

कुसुम को यह सुनकर गुस्सा आ गया, उसके आँठ फड़कने लगे, आँखें गुस्से से लाल हो गईं, वह दूर जाकर खड़ी हो गई और कड़क कर बोली—“दुष्ट, पापी, नीच तुम्हें एक अबला बाला पर अत्याचार करते लज्जा नहीं आती? क्या तू परमात्मा से भी नहीं डरता? तुम्हें इसका फल अवश्य मिलेगा।”

केशव ने उसको दौड़ कर पकड़ना चाहा पर वह दूर हट कर खड़ी हो गई और कहने लगी :—“अब भी मान जा, अब भी समय है और अपने इस अपराध के लिये ईश्वर से क्षमा माँग।” केशव को भी गुस्सा आ गया।

उसने कुसुम को पकड़ कर पास के पलंग पर ढकेल दिया, वह बेहोश हो गई। केशव पलंग पर बैठना ही चाहता था कि धम्म से एक आवाज़ सुनाई दी। केशव ने सर उठा कर देखा और एक युवक को अपनी ओर खुरा ताने हुये पाया। वह घबड़ा उठा।

युवक बोला :—“मैं तुम्हारा काल हूँ और तुम्हें अपना आस बनाने आया हूँ।”

केशव सँभल कर बोला—“अच्छा तो ले।” यह कहकर उसने ताली बजाई। इतने ही में युवक हँसा और बोला—“अब कोई भी बाकी नहीं रहा, सिर्फ़ तुम हो, तुम्हारी मदद के लिये अब कोई भी नहीं आयेगा।” केशव घबड़ा गया परन्तु, उसने युवक पर वार करना ही ठीक समझा। परन्तु उस बलिष्ठ युवक के सामने केशव कौन चीज़ था। उसने शीघ्र ही केशव को पटक दिया और यह कहते हुये कि ऐसे पापी का संसार में रहना उचित नहीं उसने केशव की छाती में खुरा भोंक दिया। उसकी छाती से खून की धारा तेज़ी से बहने लगी। इतनी देर में कुसुम को होश आ गया था। वह एक कोने में खड़ी यह सब तमाशा देख रही थी और मन ही मन उस युवक की प्रशंसा करती जाती थी।

छः महीने बीत गये। कुसुम अब उस भोंपड़ी में नहीं है। वे सब लोग शहर में एक बड़े सुसज्जित मकान में रहते हैं।

कुसुम का विवाह उसकी इच्छानुसार उसी युवक वीरसिंह के साथ कर दिया गया।

महाराज वीरसिंह ने इस विवाह के उपलक्ष्य में अपनी राजधानी पाटलि-
पुत्र (पटना) का नाम "कुसुमपुर" रख दिया ।

“आशा”

मृदुभाषिणि ईश्वर की तनया, शुक्लाम्बर हैं, मुख हास्य लिये ।

द्रुतगामी हैं बाहन मारुत से, तव स्वर्ग है बास कि बास हिये ॥

दुख आनि परे जगदीसहुँ ते बढ़ि हो सुभचिन्तिनि प्रान-प्रिये ।

निज अमृत से नित सिंचन मो उर, मस्तक देवि, दया करिये ॥१॥

X X X X

छुड़ाया स्वर्ग का सुख हा ! सदा नर-लोक के हित ने ।

विवाहा आ युवक “विश्वास” दो बच्चे जने तुमने ॥

* “मुदा” पैदा हुई पहले व तत्पश्चात् “तत्परता” ।

य सम्पुट हैं सकल सुख की कि अक्षर रा + म शुभकर्ता ॥

पियारी आस ! हम सब की सदा रक्षा किया करना ।

न हिम्मत हारने पाथें सदा बल-बुधि भरा करना ॥२॥

X X X X

कश्यप-अदिति तप प्रेरिनी, दससीस सिर चिर छेदिनी ।

मैथिल-नृपति प्रन हेतु तू, श्रीराम प्रान सुरक्षिनी ॥

धूत में बसि मन युधिष्ठिर, दुपद-तनया हारिनी ।

संग्राम-हित प्रेरित किया दुर्योधनादि विनासिनी ॥३॥

X X X X

कलिकाल में तो सब जगह पूजा तुम्हारी हो रही ।

जयचन्द को लेकिन दिखाया अंत में क्यों ग्लानि ही ॥

हम हैं प्रसन्न तऊ तुम्हारे दंड पर अपराध के ।

निज भ्रातृ-सुभचिन्तन रहित तेहि देस-द्रोही जानि के ॥४॥

X X X X

तुम्हारे पंख में अमृत भरा है ऐ परी आशा ।

जिला सकती हो मुर्दों को बना उनको अमर खासा ॥

जब आकर दुःख दसदिसि ते अंधेरा विश्व करते हैं ।

न रह जाता है इन्द्रिय-ज्ञान प्रियतम भी बिछुरते हैं ॥

तुम्हीं आकर उठाकर गोद में मुख चूम लेती हो ।

भुलाकर दुःख सारे उस समय सुख-स्वर्ग देती हो ॥५॥

रा० ल० शुक्ल ।

خوش امدید تا کتر رائس

وہ فخر انسان و جنان
ہر ہوت رائس شادمان

پنجاب سے مٹھہ موز کر * سلک مصیبت توڑ کر

یوپی کی جانب ہے روان
وہ فخر انسان و جنان

جہلم سے جی اُگتا گیا * راوی سے دل گھبرا گیا
ستلج چناب اور بیاس کو * اور چھوڑ کر ہر آس کو

گنگ و جمن کو ہے روان
وہ فخر انسان و جنان

وہ دیکھئے وہ آ گیا * کچھ ہال میں فرما گیا
تقسیم انعامات کی * پھر قاضی الحاجات کی
درگاہ میں گویا ہوا * امداد کا جویا ہوا

کیا خاکساری تھی عیان
اے فخر انسان و جنان

یاد وطن پھر آگئی * دنہائے دل تڑپا گئی
فرلو پر آخر چل دیا * مہجور سبکو کو گیا
تھا افتراق جانگداز * پیدا ہوا سوز و گداز
لیکن خدا نے سن لیا * طول فراق آخر ہوا

ہندوستان کو ہے روان
وہ فخر انسان و جنان

پچھس کو آ جائیگا * عیش و مسرت لائیگا
یارب اُسے مسرور رکھے * غم اُس سے کوسوں دور رکھے
با خیر و خوبی لا اُسے * کالج تلک پہنچا اُسے
کالج کا وہ روح رواں * وہ فخر حکام جہاں
زیب گلستان بوستان * شیریں زبان شیریں دہان

اب آ رہا ہے شادمان
وہ فخر انسان و جنان

تجلیات مہر

ہائے کیا کیا صحبتیں آنکھوں سے پنہاں ہو گئیں
دیکھتے ہی دیکھتے خواب پریشان ہو گئیں

در شباب آن دروے رنگیں شد بہار باغ حسن
گل بنے رخسار زلفیں سنبلستان ہو گئیں

گل حسینان چمن کے دست نازک بن گئے
متھیاں کچھہ بند تھیں شاید جو کلیاں ہو گئیں

عالم تختہ ل کی باتیں ہوئیں کب بے حجاب
گو ادائیں آپکی پردہ میں عریاں ہو گئیں

ہائے شب بھر جن کو سلجھانا تھا کس الجھن سے میں
پھر مری میت یہ وہ زلفیں پریشان ہو گئیں

ابتدا ہی سے فنا کے ساتھ ہے اپنی بقا
عشق کی شکلیں متیں کہنچکر تو انساں ہو گئیں

میں ادھر توڑیا ادھر دروازہ محبس کھلا
لو مری آہیں کلید قفل زنداں ہو گئیں

کشکش میں نزع کی آئے ہوئی صحت مجھ
آپکی الجھی ہوئی زلفیں رگ جان ہو گئیں

پردہ داری کا یہ عالم ہے کہ اوازیں تو
پردہ تصویر کھینچنا تھا کہ پنہاں ہو گئیں

غم اوتھا نے کی بقدر حوصلہ قوت کہاں
غیر کی وہ مشکلیں ہونگی کہ آسان ہو گئیں

مہر حد سے کفر جب گذرا تو حق ظاہر ہوا
بدعتیں اتنی بڑھیں آخر کہ ایساں ہو گئیں

سید آل محسن مہر جاؤسی متعلم فور تھ فارم

جینا برج

کدوؤں نہ ہو تو باعث فخر الہ آباد ہے
تیرے ہی دم سے الہ آباد الہ آباد ہے

خانی کے حاجت روا تجھ سے زمانہ شاد ہے
تجھ پہ نازل ہو گھڑی لیکن نئی بیداد ہے

خاکساری ہو تو ایسی صبر ہو تو مستقل
جب زمانہ ہو مخالف چاہئے ایسا ہی دل

جسم کے رعشہ سے تیرے صاف چلتا ہے پتہ
اب نہیں برداشت کر سکتا ہے تو ظلم و جفا

دیکھ کر تھرا سنبھلنا کہتے ہیں سب مرحبا
یہہ مقولہ ہے کسی نے واقعی سچا کہا

ایک جا قائم سدا رہنا تو محض اک کام ہے
لو کہو کر پھر سنبھلنا فتح کا پیغام ہے

سچ بتا کیوں مضطرب ہے یہہ دل بسمل تیرا
کون ہے منزل تری اور کون ہے ساحل ترا

کہا مری نظروں سے پنہان اور ہے حاصل ترا
کیا قیامت ہے کہ خود معشر بھی ہے قائل ترا

دیکھ کر تجھ کو ہی کم ہوتی ہے بیتابی مری
تیری لوری سے فرو ہوتی ہے بے خوابی مری

لرتی ہے تیرے قدموں پر جو جسنا ناز سے
پانی پانی ہو گئی ہے تیرے سوز و ساز سے

اک معصہ تو ہے ناواقف ہوں تیرے راز سے
حال کچھ کچھ کہتا ہے اتنا ترے انداز سے

افطراب و رنج لکھا ہے ترے مقسوم کا
حال ملتا جلتا ہے تجھ سے دل مغسوم کا

غزل

مٹایا اپنی ہستی زندگی کا تب مزہ پایا
سرایا درد بنکر سو دواؤں کی دوا پایا

فدا کا جام پیکر خود کو دنیا سے جدا پایا
اور آب زندگی سے ہاتھ دھو آب بقا پایا

عجب اُلٹا زمانہ ہے بدی نیکی کے بدلے ہے
جوانی کھو بھی دی اپنی پر اُنکو بے وفا پایا

حصول مدعا بھی گواہ تو صرف اتنا ہی
جسے کہتے ہیں کوئے دوست اُسکا راستہ پایا

خودی کو چھوڑ کر جسدم شراب بے خودی چکھی
نگاہ شوق نے جس سمت دیکھا بس خدا پایا

کہیں شمشاد و لالہ ہے کہیں گل اور سنبل ہے
غرض ہر جنس میں دیکھا اُسے اور جا بجا پایا

مٹے تھے فکر میں ہم بھی کہ دلکی کچھ دوا کرتے
پھرے عالم میں عالم ایکے دل پر لادوا پایا